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ZAHN, T. *Introduction to the New Testament* (translated from the third German edition). New York: Scribner, 1917. 2d ed. xx+1720 pages. \$5.00.

By the use of thin paper the three bulky volumes of this introduction to the New Testament have been bound together and condensed into one-third of their former thickness. Reprinting has given the translators an opportunity to correct certain typographical errors and infelicitous renderings. Otherwise the material remains as before, even to the pagination. Users of this volume will certainly appreciate the more convenient form of the new edition. S. J. C.

"Cambridge Greek Testament for Schools and Colleges." Cambridge: University Press, 1916.

PARRY, R. ST. JOHN. *The First Epistle of Paul the Apostle to the Corinthians*. lxxii+284 pages. 4s. 6d.

BURNSIDE, W. F. *The Acts of the Apostles*. xlvii+275 pages. 4s.

These brief commentaries have been very carefully prepared and contain a large amount of information crowded into a very brief space. Each volume is furnished with an extended introduction and detailed notes interpreting words and phrases of the Greek texts. Each commentator is acquainted with the latest results of scholarly investigation. Harnack's early dating of Acts, which has been given so much more hearty a welcome in England than in Germany, is followed, thus placing the composition of the book not later than 62 A.D. In the commentary on Corinthians a series of "additional notes" takes some account of the recent researches of Reitzenstein and others on the relation of Paul to contemporary pagan religions, but the influence on Paul from this quarter is thought to be practically negligible. S. J. C.

RIEGEL, JOHN I., AND JORDAN, JOHN H. *Simon, Son of Man*. Boston: Sherman, French, 1917. xviii+260 pages. \$1.50.

This book is one of those freak products of a distorted imagination such as have periodically emerged in the course of the history of writing upon the life of Jesus. Had it been issued as pure fiction it might properly be assigned a place on our bookshelves, but as purporting to be serious history it is foredoomed to oblivion. It represents Jesus as the Jewish leader in the revolt against Rome in the year 66-70 A.D. For three and a half years he maintained himself against the Romans, but was finally carried off to grace the triumph of Titus and met his death when hurled from the Tarpeian Rock. S. J. C.

CHURCH HISTORY

MCGLOTHLIN, W. J. *The Course of Christian History*. New York: Macmillan, 1918. 323 pages. \$2.00.

The book seems misnamed, for it is a brief outline of church history, and Christian history and church history are by no means identical. The author attempts to give in 250 pages an account of the development and work of the Christian church from the time of Christ to 1914. The task was impossible, and the resulting superficial character of much of the book was inevitable. With the wealth of material available in handy books of reference it is hard to see the special value of such a slight narrative

for the college student, for whom the book is designed. The author avoids difficult points of theological controversy and keeps as far as possible to the broad highway of history. But in doing this it was hardly appropriate to spend more than ten times as much space on the Iconoclastic as on the Christological controversies. The disputes of Eastern theologians are often dreary reading, but there was something behind their fierce discussions which might have been interpreted by the author and a light thrown on a very difficult period and, as generally treated, on what seems a barren wrangle over words. To have shown the providential guiding of the church in the understanding of the incarnation and the person of Christ would have been helpful, but the councils after Nicaea are not mentioned. If the book is disproportionate in its treatment, there is an excellent turn given to the history in the emphasis upon missions and Christian work. The author evidently feels that the work of the church in extending and applying the gospel message is quite as important as defining the contents of that gospel in philosophical terms. The tone of the book is pronouncedly Protestant, even anti-Roman, but in respect to other Protestant denominations it is very fair. The best part of the book is the section of some sixty pages of questions and topics for investigation and discussion, with some really useful bibliographical hints. It would appear to most students of history that in the endeavor to be plain and brief, the narrative portion has lost what is essential in such a brief account, helpful and illuminating points of view and suggestive interpretations rather than smooth and commonplace generalities.

J. C. A.

"Early Church Classics." London: Society for Promoting Christian Knowledge.

SRAWLEY, J. H. *The Catechetical Oration of St. Gregory of Nyssa.* 1917.
123 pages. 2s.

CLARKE, W. K. L. *St. Gregory of Nyssa—The Life of St. Macrina.* 1916.
79 pages. 1s.

HITCHCOCK, F. R. M. *Saint Irenaeus Against the Heresies.* 2 vols. 1916.
xiii+146+151 pages. 2s.

The publishers of this series are to be commended most heartily for their efforts to bring the great classics of Christianity within easy reach of the reading public. These little volumes are handy, cheap, and attractive. They contain not only English translations, either of complete works or of the most important excerpts, but also well-chosen introductions and such interpretative notes as are from time to time found

S. J. C.

DOCTRINAL

ECKMAN, GEORGE P. *When Christ Comes Again.* New York: Abingdon Press, 1917. 287 pages. \$1.25.

This book is a vigorous protest against the literalism of premillenarianism. The New Testament teaching about Christ's return is here interpreted in a purely spiritual sense, and all kindred apocalyptic ideas in the New Testament are similarly allegorized—a method of treatment familiar since the time of Origen. Whatever doubts one may entertain about the validity of this method of handling Scripture, the author is

certainly to be commended for his vigorous protest against the crass literalism of premillennial teaching, for his warnings against its fundamental pessimism, and for his insistence that the Christian gospel is to win its way in the world not by a cataclysm but by a gradual triumph of the spirit of Christ already present among men.

S. J. C.

HISTORY OF RELIGIONS

ROGERIUS, ABRAHAM. *De Open-Deure tot het verborgen Heydendom* (edited by W. CALAND). Gravenhage: Nijhoff, 1917. xlv+223 pages.

Rogers was a Jesuit missionary stationed at Paliacatta on the Choromandel coast of India from 1630 to 1640 A.D. His book, first published in 1651, was the first accurate, full, and sympathetic description of the religious practices and social life of the people of Southwestern India. Of it Burnell (*Indian Antiquary*, VIII [1878], 98) has said: "It is still, perhaps, the most complete account of South Indian Hinduism, though by far the earliest." Most of Rogers' information was derived from two Brahmans, especially from the one named Padmananha, who translated for him two hundred of the three hundred stanzas of the lyric poet Bharthihari. This was the first work of Sanskrit literature to be translated into any European language. Rogers is distinguished far beyond his time by the complete absence of a bigoted point of view. His observation and judgment are amazingly accurate, his attitude toward Indian life and thought is unusually sympathetic, and his understanding of what he saw and heard is remarkable. The book is still of great value. Rogers was more interested in the social life and in the philosophical theories and ideals of salvation which mark the higher forms of Hinduism than he was in mythology. We owe a debt of gratitude to the Linschoten Society for the beautifully printed volume, and to Caland for his many valuable notes.

W. E. C.

BALDAEUS, PHILIPPUS. *Afgoderye der Oost-Indische Heydenen* (edited by A. J. DE JONG). Gravenhage: Nijhoff, 1917. lxxxv+236 pages.

The book of Baldaeus was first published in 1672 A.D. It covers much the same ground as the book of Rogers noted above, but is much less original. A great deal is taken at second hand without criticism and understanding. Baldaeus did not possess the same keenness of observation, sureness of judgment in the matter of essentials, and sympathetic understanding which distinguish Rogers. The book is filled with long passages of very commonplace Christian polemic—omitted in this edition. The book gives the first full account of the avatars of Vishnu. It devotes much space to the stories of Rama and Krishna. The great detail with which the mythology is treated is in marked contrast to the treatment of Hinduism in Rogers' book. However, the legends are important because many of the South Indian sources for the southern versions of the myths are not yet available elsewhere. The long introduction gives a very valuable discussion of the earliest western knowledge of India, especially as reflected in the letters of the Jesuit missionaries. The notes and the index, which gives the Sanskrit equivalents of the many distorted transcriptions of Dravidian translations of Sanskrit names, are most helpful.

W. E. C.